

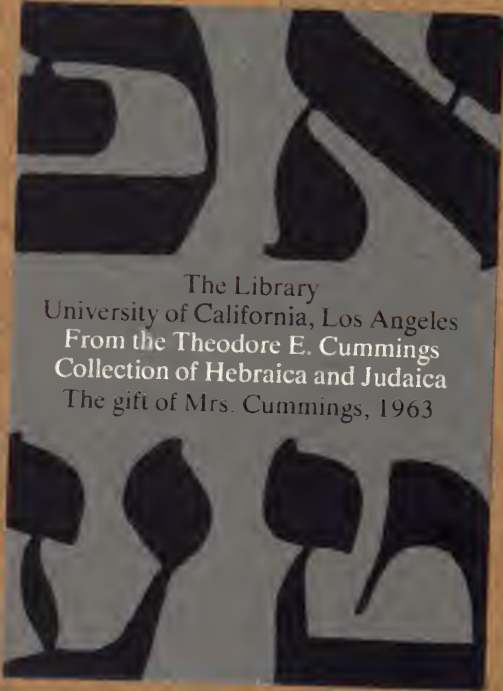
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GORTSCHAKOFF-OUVAROFF
JEWS AND CHRISTIANS

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JEWS AND CHRISTIANS.

FROM THE FRENCH OF

PRINCESS NATHALIE GORTSCHAKOFF-OUVAROFF.

WITH INTRODUCTORY NOTES,

BY

H. GUEDALLA, ESQ.

LONDON :

DARLING & SON, LIMITED,

PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.

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1888.

(Price One Shilling).



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NOTES.

THE admirable pamphlet of the Princess Natalie Gortschakoff-Ouvaroff entitled "Juifs et Chrétiens," which lately appeared at Paris in French, has already been translated into German by Dr. Adolf Blumenthal, and published at Mayence by Wirth, and also into Italian.

"The Russian Censorship has authorised the free circulation of the book—that is to say, free from the control of the censor—throughout Russia. An impartial perusal of the work cannot fail to alter the opinions which the educated Russian entertains of the Jews; and if a translation into Russian could be published, so as to make the Princess Gortschakoff's opinions more accessible to the general public, such a publication might play an important part in educating the masses on the Jewish question."

Such is the opinion of the Editor of the *Jewish Chronicle*, in which I entirely coincide, and should like also to see it translated into Hebrew and extensively circulated amongst my co-religionists in Russia and Germany, on account of the brotherly feelings conveyed therein. The club scene in "Daniel Deronda" was most ably translated for me into Hebrew by the Editor of the *Magid* within a few days of its appearance in English, to the great delight of George Eliot as conveyed to me. Having done my part by its translation into English, I think others ought to carry out these two additional translations. I must bear testimony to the pioneer Dr. Adolf Blumenthal, whose able authorised translation into German has so much pleased the noble authoress.

Several eminent Christians have conveyed to the Princess the most flattering marks of sympathy and approbation for her pamphlet. They well understood that her criticism related to a state of things tolerated, although blameable. A French literary Academy has requested her acceptance of the title of honorary member, and asked her to contribute to their periodical, by which it will be clearly seen that far from having any grudge against her for her bold outspoken, candid and truthful words, they have by their line of conduct stamped her action by their approbation.

I am indebted to Dr. A. Blumenthal for the following interesting biography :—

"Princess Gortschakoff is the second daughter of the Governor-General of Siberia, Prince Peter Gortschakoff, and of his wife *née* Tscherevine. Princess Natalie came early to the brilliant Court of St. Petersburg, where she was universally admired for her beauty and wit. She was Maid of Honour to the late Empress of Russia. After her marriage with Colonel Alexander Ouvaroff she retired from the world, to devote herself to the care of her property. She soon became a widow, but was consoled by two daughters, Marie, Comtesse Cormani, wife of a nobleman belonging to one of the oldest Venetian families, and Olga, Comtesse Piolo Casselli, both residing at Florence. Colonel Ouvaroff's brother, Serges Fedorowitsch, a man of great culture, at present lives in retirement but we have reason to believe that the wise ruler, who directs the fate of Russia, is aware of his merits and intends shortly to summon him to the Council of State.

In conclusion, I extract from the various journals some of the opinions of the French press.

LONDON, *April*, 1888.

H. GUEDALLA.

The "FIGARO."—A work from the pen of Princess Natalie Gortschakoff-Ouvaroff has this day been published at Ghio's, under the name of "Jews and Christians." This book will, no doubt, have as great a success as "France Juive," to which it forms a reply.

The "LOL"—"Jews and Christians," a most interesting work, full of life, which will certainly have a great humanitarian and social influence.

The "REVUE PARISIENNE."—The very interesting study of Madame Gortschakoff-Ouvaroff, "Jews and Christians," will create a regular sensation.

The "MEMORIAL DIPLOMATIQUE."—War against the Jews is now the cry of all Europe. The work, "Jews and Christians," explains the causes of the troubles of the Jews. The book will have an equally great success in the Protestant and in the Catholic world.

The "JUSTICE."—Princess Gortschakoff's work, "Jews and Christians," is a very interesting study, for which a great success may be prophesied.

The "GAZETTE DES ETRANGERS."—Protestants, Catholics, and Free Thinkers may, with advantage, read Princess Gortschakoff's pamphlet.

The "REVUE CHAMPENOISE."—Although we as a rule exclude all religious discussions from our columns, we must, however, mention Madame Gortschakoff's powerfully conceived and cleverly written pamphlet, "Jews and Christians."

The "FORUM."—The reasoning is deep and true; the authoress only looks at the question from the religious side, while we do so from the social side.

The "FIERAMOSCA" (Florence).—We are happy to be able to inform our readers that Princess Natalie Gortschakoff-Ouvaroff's pamphlet, "Jews and Christians," which is so highly praised by the entire French Press, will shortly appear in the Italian language.

JEWS AND CHRISTIANS.

AT a time when all the institutions of the past are wavering, and the people are groping about amidst a dissolving demagoguery—when human intelligence is led astray by the sophistry of a senseless philosophy and a humiliating philanthropy which has found no other remedy for the cure of suffering humanity than to discrown it, by depriving it of the responsibility of its acts—it may not, perhaps, be useless to cast an attentive glance upon the only nation which keeps itself intact amidst these inundations of thought: I refer to the imperishable Jewish nation—a nation which appears inclined to amalgamate, but which never will amalgamate with the surrounding nations; whose members, even where accepting baptism, still remain Jews, like Esther, the beloved and vindictive wife of Ahasuerus, and in modern times, Crémieux, Beaconsfield, and so many others whose origin is less known, who, when raised to power, so efficiently protect their co-religionists, and whose influence is felt in the acts of modern legislation.

Formerly, the thought of a Jew awakened in our minds the image of an abject being, greedy for gain, crouching over his gold, of which he made his God,

and steeped to the full amid the cares of insatiable avarice. But this is so no longer ; the descendants of Israel have made their way into many modern Societies, and France and Italy accept them on a footing of equality.

The atheism of which the Christian boasts has done away with many prejudices so far as the baptized are concerned, but not as regards the Jews : they feign, when talking to us, indifference and toleration, and even occasionally affect to call Christianity *reformed Judaism*. At the bottom of their hearts, however, there is nothing of the kind : the Christian is always the *Goïm*, and they are the people of God. Their religion is so indissolubly connected with their nationality that whilst they proclaim through the medium of the public papers at their disposal, the lowering of those barriers which separate races and peoples,—whilst preaching a philanthropy of equality and the alliance of the nations, they carefully guard against any act which may definitively fuse them in that general humanity of which they proclaim themselves the apostles.

No matter his place of birth, the Jew will remain a Jew ; Jacob is his father, the Thora and the Talmud are his masters, the cradle wherein his children are rocked ; and with him, the question is not one of religion only, but nationality.

From the study of those books, the Jews draw their imperishable vitality,—their faith and their trust in those future events which are to bring the

realisation of the promises, the fulfilment of which they have been awaiting for so many centuries.

In becoming a citizen of another nation, the Jew accepts and receives the right, but not the obligation to detach himself from his original nationality,—he cannot do so without abdicating, and abdicate he never will. Can a man serve two masters? The Jew serves God, the *Goïms* serve Mammon.

Their country is Jerusalem; but as they are a race eminently capable of patriotism, whilst considering Jerusalem as an ideal country, they are still capable of serving with devotion a temporary country and the Governments which employ them, without ever losing sight of their origin and common interests.

Among the Eastern nationalities of Europe the Jew excites attention by his serious and even sad physiognomy: his look seems to reveal a world of thoughts and indelible regrets; it is that of the exile deploring the loss of his country; it is that of a being in a mystic reverie ever awaiting that miracle, the return to the country of his fathers, the coming of the Messiah promised him by the writings of his sacred book. His very speech retains the guttural sounds of his Eastern origin.

In the West the Jews are still exiles, but exiles who frequently no longer think of their country; who have become acclimatised among the *goïms*, and perhaps if the offer were made to them to return to Jerusalem, many among them, like the ten tribes in

the time of Cyrus, would prefer remaining in the country whose manners and customs they have adopted.

Have we not recently seen them in their exodus from Russia turn their steps rather in the direction of America than that of Palestine, to which place the English, seconded by Montefiore, tried to attract them ?

The Jewish nation has not yet uttered its last word, for even when pretending to renounce all religion, as we have occasionally seen, and throwing themselves, as it were into materialism whilst uttering the impious cry of "Where is our God," we are sensible of another fibre than that of modern paganism ; we are conscious of the anger of the nation which knows itself to be the elect and deems itself forgotten.

There is also the pious Jew who has not bent the knee before the altar of the modern Baal, who despising the goods of this earth, lives amid poverty and study, passing his days bent over the Thora and the Talmud, there seeking the clue to the enigma which the strange destiny of his people exhibits to his view ; if it be not vouchsafed to him to penetrate any deeper into the hidden sense of the prophecies, he is still there, at least, as the green banner of Islamism protecting the sepulchre of Abraham.

It is towards such men that our interest and our respect are due—men who bestow upon lucrative labour only just sufficient time to meet the strict

necessities of existence, who, with souls raised to an ideal and distant future, bear, without a murmur, privations and contempt.

Are examples wanted of such men ?

Take R. vich Ech., the learned translator of the *Talmud*, who, on reaching old age, asks no more of life than the right to be permitted to shed tears once more in a distant land upon his parents' tomb.

Take D., a Professor of Hebrew in a distant town in the East, the father of a numerous family that he maintains with his labour ; who, when his learning fails to furnish him with sufficient resources, devotes his intelligence to the art of photography, to a calling for which more elevated occupation has rendered him unfit, and in which his petty savings are soon sunk ; yet still, with unfailing courage when this resource proves futile, sets about to find another that may be more successful.

At Florence, a poor little Jewish School, in a locality that is poorer still, gives shelter to intelligence, to firm faith, and the disinterested thirst for Truth.

How many others which I might quote deserve to attract our attention and compel our esteem, if we had only time to bestow upon them in this age of haste and superficiality ?

Like every race and every individual who is richly endowed, the Jew is extreme, now pursuing with avidity the acquisition of wealth which alone has, hitherto, gained for him the right of equality among us, now plunging into the absorbing study of his holy

books, scrupulously obeying all the precepts of the Mosaic law, and neglecting every other interest in order to live solely in a prophetic vision in the expectation of the Messiah.

At the period of the troubles raised in Europe through the Semitic question a pamphlet written on the subject concluded with the opinion that it was necessary to civilise the Jews in order to solve existing difficulties.

My personal observation has led me to a different conclusion ; the Jew, as a nation, has arrived at the extreme limit comprehended under the Mosaic law for the development of humanity.

It appears to me that what is wanted now, is to civilise and christianise the nations among whom the Jews are living. If we could lead them, if not to love, at least to esteem those nations and make the Jews witnesses of the fruits which such civilisation can bear, the task contemplated would then be far nearer its fulfilment ; hatred and contempt would yield to kindly intercourse, and the Jew would be happy in recognising a brother in the Christian.

I am aware that it is a reproach cast upon the Jew that he abuses the advantages which his knowledge, his eastern suppleness, and his complete absence of vices give him over the Christian. He is charged with usury, and reprobated for those Stock-exchange speculations the secret of which is retained by him and his fellows in an offensive and defensive alliance against other nations.

But is the Christian so scrupulous, even as regards his own brothers, as to have acquired the right to condemn the Jew? The Christian is too often wounded in his material interests through the address and commercial genius of the Jew, to be just in speaking of him. In his struggle for gold the Christian is quite as much vanquished by his own vices as by the qualities of the Jew. We must not, therefore, lose sight of the causes which lead to his superiority, and not attribute it solely to avidity and to a want of exceptional scruples.

In the Eastern parts of Europe, where the populations are in a very backward state of civilisation, whenever the governments fail to look into their transactions, they inevitably fall into the hands of usurers.

Do we not see the justest and most liberal measure ever adopted by a Government, viz., the liberation of the Serfs in Russia, fail to produce all the fruits one had reason to expect from it? After emancipation from the guardianship and also the oppression of serfdom, the people have re-fallen, at least many among them, under the still more pitiless domination of usurers and intelligent tricksters of the same nationality, and generally of the same class.

Are we to argue from this that we ought to regret the abolition of a degrading institution? Certainly not; but the same laws which place the protection of a guardianship over the years of minority and over the acts of men of unsound mind, ought to limit the

free-will of the undeveloped classes, more especially in their connection with races infinitely their superiors in knowledge and the conduct of affairs—with the Jewish race in short, which, to a perfect genius for business unites a spirit of union and solidarity which transforms it into a commercial phalanx.

The peasant would be the gainer as being preserved from ruin ; and the Jew would avoid those sanguinary reprisals which the authorities have not always the strength and capability of repressing in time.

Unjust in form these reprisals respond to a sentiment which is not so among the populations who see themselves ruined without knowing how to strike a blow in their defence, for it must not be forgotten that the Jew who comes forward to conclude a bargain is a member of an entire community ready to lend him its aid and countenance : the struggle therefore presents no equality as regards an isolated individual.

The Jew has no vices ; unfortunately, and, it is a grave reproach, he has no scruples as to turning to account those of other nations, but the Christian shows himself still less scrupulous for he turns to account the vices of his co-religionists.

In the relations of Jews with each other you will never find them guilty of fraud—can we say as much for Christians ? That which may serve as an excuse for the Jews in many of their transactions with ourselves is, that during several centuries, many of the means of gaining a livelihood were shut against them ; they were the victims also of cruel persecutions

whence they freed themselves only at the price of gold, and that gold alone secured them an honoured, if not an honorable place, among the descendants of Japhet.

If the Rothschilds, the Foulds, and the Ephrussi are courted by the flower of Western aristocracy, and the poor Polish Jew drags out his miserable existence amidst contempt and scorn, what must these same Rothschilds and the other Jews think of our religion and the loftiness of our sentiments?

Upon veritable Christians, or rather upon any Christian Society, the Jewish community would have no hold : our materialism, our impotent cupidity, our vices, and our brutal selfishness constitute their triumph on the one hand, and our weakness and humiliation on the other.

We are, according to the evangelical parable, the issue of a race of maimed and halt,—the gates of the banqueting house have been opened for us on the refusal of the first invited guests and though Christianity were entrusted to make us whole and cure our infirmities, all the glories of the golden calf would fail to attain the end, even should a new Moses cause us to swallow the ashes thereof. Let us not forget that Shem is our brother, not only when he bears the name of Rothschild or Fould, but also when he is poor and persecuted ; that he is liable to the same weaknesses, and that the insults which we have so long heaped upon him form an excuse for his hatred and our vices for his contempt.

Unhappily, the clergy of every country busies itself almost exclusively with dogmatic discussions and the material interests of that religion whose essence is to despise them. It neglects all spiritual interests and allows millions of souls to escape, which the materialistic philosophy of the age hastens to entice into its nets. Therefore, whilst admitting that Christian morality is infinitely more lofty than that of the Jews, we still have to deplore the fact that Jewish morality is infinitely superior to that of the Christians.

The immorality of the Christians is so notorious that it is the chief reason why the Jews hold in such slight esteem those among them who go over to Christianity, assigning to such conversions no other incentive than the desire to abandon themselves without control to unlimited licence. Family ties among the Jews are worthy of our admiration ; the children always keep up, as regards their parents, a dependence of love and respect. Those acts which are self-styled "*sommations respectueuses*," or formal requests of consent to marriage made to parents by a person of legal age are totally unknown among them, and the new families, formed by the marriage of the children, are bound to the parents by the indissoluble ties of filial sentiment.

In spite of the Mosaic laws and the regulations of the *Talmud*, occasionally bearing but too strongly the impress of Eastern trammels, the position of woman among the Jews is full of dignity, whether as daughter,

wife or mother. During a recent stay at Heidelberg, I was witness of the veneration which Jewish families display towards their aged and infirm parents. From my balcony which overlooked the premises of an Israelitish family, I could observe a woman of some ninety years the object of special care and attention. Everything connected with her personal service was performed by a young girl of some eighteen summers her granddaughter. In the morning, I could see the snowy hair of the grandmother dressed by those young, affectionate and tender hands. Later on, leaning on the arm of her son-in-law, she walked about the garden and took the post of honour at the family meal. Every tender thought and respectful care were reserved for the infirm and aged grandmother. M. C. had lost his wife, and this was the mother of the deceased. How many Christian families might have followed such an example ! I have known many, and among the highest ranks too, where the old age of a mother was the object of mere contemptuous compassion and impatient toleration !

The vice of drunkenness, that plague spot of the northern nations, is completely unknown among the Jews ; they are equally temperate as regards their food, and the custom which leads them to very early marriages, preserves them from unlawful connexions and other irregularities. But we do not see that these early marriages interfere with their material prosperity. The education which is bestowed upon Jewish children is founded upon stable principles,

having for its basis the knowledge of God, whose will is their law. At the present time, the West scarcely admits the existence of a Creator, but certainly not of a Deity ; the Jewish nation stands alone in that His holy will is accepted by him as a law, violated often it is true by human weakness and human passions, but always adored and admitted, and it is only among the Jews that the true connexion is revealed which should exist between man and his God. The first virtue taught to them in infancy is obedience, towards which the weakness of the child instinctively leans.

Obedience towards their parents leads the children to the obedience and adoration of God, the creator and father of man, and not a creator, more or less impersonal, according to the degree of philosophy of so-called Christian parents. The first books placed in the hands of children are the sacred ones, whose contents, impressed upon the memory from the very outset of life, leave an indelible mark throughout the entire existence of the learners. Their law expressly forbids them the use of derision, that malice which makes of words so formidable a weapon, of a nature to exasperate the weak and not unfrequently sting them into crime. Modesty is obligatory ; jests and allusions of an indecorous character are interdicted, and thus it is that the Jew maintains during his entire life a bearing full of wisdom and reserve which is often in strong contrast to that of the Christian. While quite young the Jews learn that they form a community : while quite young, they know that they

constitute a family among the other nations. They are aware that wealth and poverty are mere accidents which must never be allowed to dissolve their fraternity. It is true that they do not understand that broader and more generous application made by Christianity of the principle of human fraternity, but which the Christians themselves too rarely practise. But at least among them the tie of a powerful and affectionate solidarity is never broken. Has it not been said : " If a Jew falls, there are thirty ready to pick him up " ? Might one not add : " If a Christian falls, there are thirty ready to trample him under foot " ?

This trait does not escape the Jew and perhaps more than anything else binds him to his faith, for it must be admitted that many Jews have applied themselves sufficiently closely to the study of the Scriptures to recognise in our Saviour the great prophet announced by Moses. Between that and the Christian religion there is but one step. But those whom we call Christians are frequently no other than individuals who have been baptised, and are altogether wanting in that impress of mutual love which should make them recognisable. The unfortunate converted Jew who abandons his community and his religion falls into a chaos where the ties of blood are as little respected as the community of religious beliefs. Habituated, as the Jews all are, to that solidarity which gives support to those venerated family ties which are so great a consolation amid the tribulations

of existence, and which during so many centuries have constituted their strength and their life. What is to become of them amid their new surroundings ? Scandalised at every step, abandoned, just as every Christian is abandoned during times of misfortune, they require a faith and a strength superior to those of the early martyrs in order to maintain unflinchingly the struggle against the evil which has been let loose upon the universe. After this, one ceases to feel surprised if the English clergyman, if the Roman Catholic missionaries, if the Orthodox Greek priests fail in their work of conversion, and we often witness the spectacle of an unhappy wretch who has been temporarily led away, abjuring his new faith and re-entering the bosom of Israel !

The care bestowed upon the education of Jewish children is in strong contrast to the moral carelessness which presides over that of Christian children. The Hebrew child is invariably—up to the age of seven years—subject to the discipline of passive obedience, and no toleration is extended to independence of mind or insubordination. Later on, with the development of reason, the sentiment of *responsibility* and of *duty* is inculcated ; and this being freely accepted, enchains the moral being and gradually raises the child to the dignity of manhood. The death of a father occasionally converts a youth of fourteen into the head of a family. I have known more than one who, starting at that age, have fought their battle bravely, bearing the immense responsi-

bility of the destiny of their mother, brothers and sisters, whom they have had to maintain and establish in life. And yet they have performed these tremendous duties with no less energy than success.

The Jewish youth, even among the lowest classes, never exhibit those phenomena of immorality which tend to become more and more frequent among Christians. For the education bestowed upon the Jewish child has a solid and moral basis, in strong contrast to that which is given to the Christian, and that more frequently than not excites the passions, leads to insubordination and encourages every species of covetousness. So it happens that the Christian youth too frequently exhibit the spectacle of unnatural appetites which their physical weakness will not permit them as yet to satisfy, but which must alarm every human being who observes and who reflects.

Modern education requires greater firmness, more forethought, and above all more faith in fundamental principles ; and at the same time, more veritable affection. Instead of this, what do we behold ? A vast amount of slothful indulgence and a no small share of perfect indifference. The parent spoils his child, and abdicates his rights while he abandons his duties ; authority becomes illusory and even contemptible, owing to the negligent hands which wield it. We go further still ; we even find amusement in the evil and precocious tendencies that crop out in these little creatures who are too young for the

performance of certain acts ; until to our horror we find the strength to carry them out united to the desire which has for a time been powerless. Formerly colleges for boys and convents for girls were asylums where youth was respected. Nowadays, when all the passions have assumed such extraordinary license, childhood itself is no longer sheltered and preserved, and we observe youth coolly calculating upon the immunity which the law accords him to escape from chastisement. We see with terror the frequency of the crimes with which youth is soiled and which cause pain and trouble in the family circle before the misery extends to society at large. And what is to be done ? Governments have ceased to take much interest in the matter, the heads of families have been deprived of their power to apply a remedy, and the future of modern society is fraught with peril !

Generally speaking the Jews read but little, and but rarely devoting themselves to literature, escape the dangers which the perusal of immoral trash lends to those subversive ideas which, at the present time are a veritable workshop of corruption. It would be desirable if upon this point, Governments should establish a moral censorship. Wherein would such a measure be more contrary to the spirit of liberty than the interdiction of certain plays or the prohibitions which extended to gambling houses ? It is said, I am aware, that books are written with a view to the public and according to public taste ; but is it not the mission of literature to elevate and purify that

taste ? Depraved tastes are a symptom of disease and should be treated accordingly. A complete want of moral sense, of religious aspirations and an ardent thirst of material enjoyment are everywhere perceptible in the education or rather the top-dressing, so to speak, now bestowed upon youth. And thus it is that the law, impotent in the repression of crime, has called in to its aid medical science, which can only inventory and classify the existing monstrosities under the names of psychopthia, hysteria, neuropathia, and derangements in general.

In the majority of instances, all these evils derive their origin less from physical disorder than the absence of equilibrium between the moral and intellectual part of the individual. The moral being is steeped in the slumber of death ; the intellectual and physical being is immeasurably over excited. Hence that pride which holds the first place among the symptoms of insanity, and can we not see how everything in modern education tends to develope this trait ? That which the schools have begun, the daily papers undertake to finish. No one can deny that there is more true respect for childhood in shutting it away from vice, than in granting it a senseless liberty which must tend towards its ruin. Christianity which has over all moral questions so vast a superiority ought perhaps to have retained some few of the traditional customs of the Hebrews, and more especially those connected with education, whereon the Mosaic law has so justly bestowed its care. That race, which the

Deity himself had raised up through the voice of its prophets, had attained a degree of moral civilisation which ought to have rendered it more apt to assimilate to itself the Christianity which it rejected, but which the Gentiles were in no way prepared to receive.

Thus it happens that our manners, notwithstanding the waters of baptism, still retain many traces of paganism, just as the physical body of modern man still displays the traces of a degenerate leprosy which medical men find, under other names, in our constitutions. Paganism, which has been latent and concealed during so many centuries, has again a tendency to invade with impetuosity the entire western hemisphere. Not, it is true, under the material form of the divinities of the past, but under that of a more and more exclusive worship of matter and of the enjoyments of the flesh. The animal gratifications of the savage are less degrading than the refinements of voluptuousness placed at the service of vice by modern society. It would seem as if the baptised nations had hitherto made but a trial of Christianity, and that true Christianity will make its appearance upon the earth the day that Israel places at its service her ardent faith and her indomitable energy. The Jew has hitherto held aloof from these allurements and regards the *Goyim* with pity, indeed, but not unmixed with contempt.

The moral superiority of the Jew being proved, what are we to say of the mixed marriages, towards

which the Jews are led by vanity and pride and the Christians by the still less noble sentiment of avidity ? One would say that good sense, as well as religion, should prohibit them. The law of the Jews moreover prohibits them not only from contracting marriage, but all intimate social connection with strangers ; our religion, with equal wisdom, does not admit of such alliances. And, in fact, what moral union can exist under conditions of permanent hostility, where the most lofty sentiments of the soul must be continually galled ? So much for the union when considered from the religious point of view. As regards those marriages where the two contracting parties profess an equal indifference to their faith, the Western laws have supplied a means of realisation through the instrumentality of the Mayor—a channel which is found to satisfy a goodly number of Christians among themselves. Among Jews and Christians it is the only admissible arrangement : it is to be feared, however, that a tardy religious awakening may bring trouble and disunion into the household ; the birth of children may also sound another note of discord.

Whilst admitting the rare qualities of the Jews, we may observe that the Western nations are perhaps wanting in the instinct of self-preservation by inviting them, through the medium of election, to govern the people. The direction which they will infallibly impress upon our laws will be contrary to the spirit of the people, and opposed to our fundamental ideas.

The ties which should unite Christian nations, can never be held fast by the Jews, and hence will arise perpetual wars and endless revolutions.

The Jews nowhere take root in the soil. They are strangers to the history of the nations among whom they dwell—look upon themselves as mere temporary sojourners in their midst, and consequently cannot feel bound to look upon their institutions as solid. Their fortunes, which consist habitually of personalty, adapt themselves admirably to all the migrations necessitated by revolutions. Deeply attached to their own worship, they entice the Christian on to the neutral ground of equality and religious indifference, without however themselves venturing upon it, for their own religion and the law of their fathers form, in their hearts, the object of the profoundest love. All confessions are equally good, says modern philosophy; should we believe him who said: All men are brothers—therefore let us abolish “the family”! In this abdication of faith and of family ties, towards which Socialistic ideas are so insolently tending, we may foresee a future of degradation for man and the certainty of the most abominable selfishness. If humanity once accepts these shameful bases as its moral future, it will sink never to rise again. And who should bear the responsibility of such a result, if not our own imbecility? Here is the rock of peril—in order to avoid it, the Christian has but to renew his strength through the aid of his own laws and he will reconquer his failing dignity and find the true road it is incumbent upon him to follow.

The existence of the *Kahal*, the secrets of which have been revealed to us in a recent work, but which every attentive observer might have already foreseen for himself, is an indubitable sign of the state of mistrust, excusable enough besides, which the Jews experience among us. It is less an aggressive code, whatever people may say, than certain regulations, having the force of law, in use among the tribes of Israel, to assist one another and secure those advantages which the laws refuse them in other countries ; it is a religious and social institution, intended to protect its members and fortify the ties of their solidarity. The means used, are far from being always legal, occasionally, indeed, they fall short of the strict prescriptions of morality, but every population, subject to the arbitrary will of a foreign Government, will exhibit the same features of an offensive and defensive league.

If it be perhaps difficult to look upon the Jew altogether as a compatriot, at least, it would be desirable to cease to act with hostility towards him, and to grant him the same rights and the same protection as are extended to other strangers. For the rest, the institution of the *Kahal* deserves to be studied apart, as it cannot find a place in these pages.

I am not acquainted with the Rothschilds, the Ephrussi, or any of the other Jewish potentates, nor am I desirous of such acquaintance, for I presume, that as regards eternal form, they do not sensibly differ from the rest of humanity, and as to the

millions or billions of francs they may possess, they scarcely inspire in me more respect than would the aspect of a single coin. The interest I feel, concerns chiefly the learned Jew and the poor Jew, and not such individuals as are placed by fortune in exceptional positions.

But, by way of answer to the criticisms of which they have recently been the object, I beg every impartial person to give his attention to a beneficent institution they have created and endowed, namely, the Jewish Hospital, into which the poor are admitted gratis, and which is provided with all the means and comfort that money and science can procure. And, what is more serious still, a fact worth pondering on—this Jewish Hospital, full of veritable compassion for those on whom it bestows shelter, adds to the care which disease requires, thought for the souls of its inmates, sees that the rites commanded by the Judaic law are performed, and watches over those last moments wherein the soul may still prepare itself to appear before its Creator. The confession of the dying man is taken ; the minister prays *with* him ; prays *for* him when all is over, and the expenses of the whole are met out of the hospital funds.

What is being done in this particular among civilised nations !

Everything connected with religion is expelled ; its representatives are replaced, to the great detriment of the patient, by lay attendants, and not only is all spiritual consolation ignored, but it is not sure that

the patient would obtain it, even if he made the request. A Jew, unfortunately but a poor believer, once said to me: "Be under no alarm on my account: at the time of my death the whole Jewish community will hasten to obtain my confession and pray around my bed." In the West, a watch is not unfrequently set to bar the entry of the priest who comes to offer spiritual consolation.

I had occasion, in a town beyond the Rhine, to visit a sick Frenchman whom certain charitable persons had placed in a lay hospital. It was the best in the place, and kept with remarkable order and cleanliness. After a night, however, passed in the establishment, the poor fellow begged me to take him out and have him removed to a Catholic hospital. And yet he was a freethinker. The laughter, however, and noisy jokes of the nurses, male and female, excited his nerves and increased his pains. He died, alas ! in revolt against God, whom he represented to himself in the image of man, who had caused him so much suffering. The place which religion should have occupied in that establishment was vacant, and the care of the body and the consolation of the moral being suffered in consequence. In Italy, in the hospitals I visited, the patients would often say to me—" *Siamo custoditi da birbanti.*"

One may say and do what one will, but the care of the sick is not a profession, it is a vocation. Everything to its place: the domain of tender compassion and of the cares which suffering demands

belongs only to religion. It is the task of others to perform the functions which require merely precision, activity and experience. The excessive contempt of which religion is unfortunately the object produces at times most singular effects.

Domestic servants have been known, with a view to enhance their value, to declare that they never go to church. I once knew a Jew, to whom an Italian servant woman made a similar profession of faith, reject her on the ground that he required of his servants the fulfilment of their religious duties according to their mode of worship.

What are we to say, and what to think? The Jew certainly is not and never will be indifferent to religious matters, although he may occasionally assume to do so to place himself on a level with miserable modern ideas. And how, after this, can we feel astonished at the depth of contempt which exists in the soul of every Jew; a contempt so profound that he goes so far as to deny to the *Góim* the possession of a soul. And in fact does he who holds no store by the possession of a soul deserve to have one?

I have seen Jews shed tears at the remembrance of a father who has been dead for thirty-five years, and it is not they, most certainly who would make use of the word *governor* as is done in England, in order to lower the rank of paternity. When one has been in a position to admire all those fundamental qualities of the Jews, their respect for the law of God under the numerous phases which ennoble the family ties,

and which cause misfortunes and persecutions to be accepted with resignation,—when one has witnessed the minute observance of the practices which form the letter of the law,—a tribute of homage and respect towards their great legislator, one turns one's eyes with sadness on the West, where the people are voluntarily plunged in utter darkness, where man accepts so willingly the decree of his decline in renouncing his belief in immortality, and one feels tempted to call aloud once more to Israel,—while repeating Christ's words: "Salvation cometh of the Jews!" and to await with anguish the moment when the Jews will discover the truth amidst the confusion and chaos presented by Christian Societies and turn to Christianity which is the most ideal expression of their law.

The dead levelling of all character, that moral anemia which renders man indifferent alike to good and evil which do not touch him personally, does not exist among the Jews. They are susceptible of disinterested indignation and also of sincere admiration, who then at the present day would understand those words of Cæsar on receiving his death blow: "*Et tu Brute,*" and that profound grief of the father which renders him indifferent to the blade of the poignard and after which he veils his face.

Modern legislation tends more and more to restrict crime to its material side and to detach it from what forms its essence, viz.:—the share which morality has had in it.

We are left therefore with the desire that Christian nations, instead of seeking out the faults of the Jews, would endeavour to imitate them in their relations with one another and in their fidelity to their faith. Their most ancient canticle, the hymn of Moses, declares that they have received their lot, in view of the other sons of Adam. The commentaries of the Talmud explain these somewhat vague words by saying that their mission, bestowed by God himself, was to spread monotheism among the nations. Now that that first mission has been fulfilled is it not the object of their presence among us to re-kindle the sentiments of morality and family affection which are becoming more and more feeble? By studying what it is which makes their strength, we can only be the gainers; by allowing ourselves to be led by them, we shall be the losers, not because they are incapable, but because their point of view is different from ours.

Their regards are retrospective and dwell on the past of their national history; we Christians are compelled to look forward. They are still bound by the narrow ties from which Christianity must free the world in order to bring it within that course of broad ideas which, sincerely applied, will give to humanity a victorious flight.

As regards the conversion of the Jews, a question which appears of such interest to the English, it would easily be effected by itself, if we were only united, for supposing we converted them, are we to turn them into Roman Catholics at a time when a

recent dogma has just created a fresh obstacle to Christian unity, and are they to recognise the infallibility of a Pope, so often in contradiction with his predecessors ? Are they to become Protestants, with all the latitude of faith and personal interpretation, rejecting all authority, all tradition, and are they to style their brother Catholics, idolaters ? Are they to be Orthodox Greeks ? But Eastern orthodoxy does not seek to make proselytes any more than ancient Judaism. More tolerant, undoubtedly, and more charitable perhaps, it fears that responsibility which the other Christian confessions so willingly accept. It is satisfied, like the Archbishop of Kieff in an anti-Semitic tumult, to make the words of peace and conciliation heard by the over-excited and troubled peoples.

It is a reproach cast upon Jewish genius that it has never—otherwise than feebly—contributed to the discoveries of science, but man for the most part labours with a view to solve any difficulty of his existence that may arise, and the complete code which embraces the entire life of the Jew places him outside such difficulties.

Labour and the obligation of repose wisely balanced, preserve him from those heavy household cares which drive men crazy or exhaust their strength in the flower of their age. The relations between the rich and the poor Jew are fixed in a way to stave off extreme misery. Charity is a duty of the rich, greater even than a right of the poor.

The Jew has but to open his ancient books to find therein an answer to all the problems of his life. It would be the same with ourselves if we were to consult the book of our new law, which should complete that of the Jews. We should then find a pacific solution of the social questions which at this very moment are troubling the nations of Europe.

Unfortunately, the very saddest use has been made of all the discoveries of modern science. The railways, which might have contributed so largely to establish fraternity among the peoples, serve to convey troops and carry war into countries which their distance from each other formerly protected. The telegraph favours those stock-exchange operations which enrich the speculator at the cost of a host of wretched victims. Printing, which should spread abroad the light and place truth within the grasp of all, has become too frequently an instrument of vice. New books are ever coming forward to teach every possible turpitude to those whom chance has hitherto preserved from corruption. Journalism, by whetting the hatred of mankind, paves the way to wars abroad and revolutions at home. Natural science incompletely studied draws erroneous conclusions from its discoveries, in order to cast back the entire man into the dust whence his body alone arose. We are preparing a generation of madmen and unhappy wretches. We are urging man on to suicide, and already advanced old age and early childhood pay it a frightful tribute. And all humanity is drifting thither with a rapid current.

Man has sought to accumulate every enjoyment and he has lost happiness in the effort.

In the foregoing lines whereby I am far from having exhausted the sum of my personal observations upon the Jews, I have merely sought to indicate the salient traits which constitute their moral, rather than their social difference with the Christians.

The evil which we attribute to them is our own work. The good we have to admire in them is owing solely to themselves.

The Christian sells his kind to the Jew ; if the latter profit by the bargain is he more culpable in consequence ? In Poland, a ukase of the Emperor Nicolas was necessary to prevent landowners from farming out their serfs to the Jews !!!

Even in our own days, in the western provinces of Russia, the rapid dilapidation of territorial fortunes sprang from no other cause than the impossibility of carrying out an honest administration ; the landowner betrayed by his stewards is reduced to effect ruinous sales. In order to save something from the wreck he parts with the patrimony which remains at prices that are simply ridiculous. The magnificent forests of Lithuania are thus daily melting away piece by piece, through the ill-advised fellings of their proprietors. And it cannot be said that the Jews are the primary cause of this stripping of the forest land so fatal to Russia.

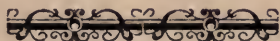
It is the dissolution of manners and morals which leads to this recourse to the Jews' hordes of gold—a

proceeding which is ruining entire families. But it is their activity which induces governments to apply to them in moments of crisis and financial bankruptcy, for the Christians would be less capable of giving aid and would not be more honest in yielding it.

We complain of the Jew. But at the present time are we not witness to the shameful financial war which two Christian nations have entered into in order to ruin a third, with which they fear to measure themselves in arms? This monetary league will naturally turn to the profit of the Jew, but at whose door will the fault lie?

Ah ! if the Jews had only one quarter of our vices their very name would, long ere this, have been erased from earthly records.

For the rest, I greatly doubt whether my candour—the only merit of these pages—will have the slightest success, for it will always be easier to persecute thousands of Jews than to correct a single Christian.



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